

ient around us, and attempting great things for the glory of Christ. And, the characteristics of the work, the year past, afford special grounds of encouragement. Means few and feeble, have, in many cases, been greatly blessed, infidels, scoffers, and errorists, have been converted; the work has, in very many instances, been general, affecting the mass of the people with deep religious interest; religious meetings have been marked with great stillness and solemnity; convictions have been deep and pungent; there has been an unusual readiness to attend meetings, and to converse on religious subjects; the principal reliance has been upon God's blessing on the ordinary means of grace; and these seasons have been marked by special answers to prayer. These revivals, moreover, have generally left a healthy state of feeling in the churches; and so far as we can judge from appearances, we should think that those churches which enjoyed seasons of refreshing last year, were in a better state of preparation for a blessing now, than they were a year ago. But, let us feel, that our only hope is in God, and keep our eyes steadily directed to him, while we labor diligently in his vineyard.

ANNUAL CONCERT OF PRAYER.

Next Monday is the day set apart for this important object. The reader is referred to the articles on our first page, and to the following, (prepared with much labor,) as containing a mass of facts, calculated to excite his deepest interest.

BRIEF SURVEY

OF MISSIONARY OPERATIONS IN 1840, more than those of the American Board.

In commencing a new volume, on the first day of the new year, we cannot, perhaps, do better than to cast our eyes, for a few moments, on the state of the unevangelized world, and the more important efforts which are now made to diffuse the blessings of the gospel. We may possibly, find some new motive for gratitude to God for the goodly inheritance which we enjoy, and a stronger desire for the universal extension of the kingdom of Christ. Our limits will permit us to mention but a few of the more important facts.

We begin with WESTERN AFRICA. The slave trade is yet carried on, as all our readers know, with unmitigated ferocity. According to Mr. Buxton's calculations, this trade annually dooms to slavery, by so-called Christians, 120,000 Africans, and by Mohammedans, 50,000; and in the seizure, the journey to the coast, the middle passage and the seasoning, 250,000 die by the hands of nominal Christians, and 50,000 by those of Mohammedans—inflicting an annual loss on Africa, of half a million of her hapless people. The remedies which Mr. Buxton proposes are now on the eve of being applied. We shall watch the development of his plans with great interest. We are glad to see that Mr. Van Buren, in his late message, calls the attention of Congress most earnestly to this subject. We wish that he had recommended that the right of search should be conceded in regard to American vessels. Very considerable accessions have been made to the colony at Sierra Leone, by the great number of slaves brought in of late; not fewer than 13,000 have been registered during the last three years. The Church Missionary Society employs 34 laborers at 12 stations, and numbers about 1100 communicants, and more than 5000 scholars. The Wesleyan Society have missions at Sierra Leone, on two islands in the river Gambia, on the Cape Coast, and among the Ashantes. The number of members in society, is more than 3000. At Cape Coast, the labors of the missionaries have been crowned with signal success. A favorable opening into the Ashante country, has also been made. The Colonies in Liberia are evidently in a very satisfactory state. The disinterested evidence of naval officers on this point, if any such evidence were wanted, is decisive. The missions of the American Board and of the Episcopal Board, at Cape Palmas, appear to be prosperous. The former has 9 laborers, who caused to be printed in one year, more than 700,000 pages. The interior in every direction, is occupied by populous towns, all willing to receive teachers. The American Methodists employ in Liberia, 15 missionaries, a physician, and 7 school teachers, who have charge of 230 pupils.

IN SOUTH AFRICA, while war has desolated the country around Port Natal, the inhabitants of the colony, generally, have enjoyed the blessings of uninterrupted peace. The new governor, Sir G. T. Napier, has shown himself a decided friend to the cause of education among aborigines. The apprenticeship population, who were the last year, completely enfranchised, have conducted with great propriety. The missionary societies that have missions in South Africa, are the following:—United Brethren, London, Glasgow, Wesleyan, French Protestant, Rhenish, Berlin, Church, Baptist, and the American Board. The first named has 7 stations, 21 missionaries, 25 other laborers, natives under instruction 3772, natives in church fellowship as communicants or baptized, 2718. These humble but excellent missionaries, seem to be proceeding in their work with characteristic industry and perseverance, and not without many good fruits.—The London Society reports about 1600 communicants. Most of the stations have been cheered with tokens of the divine blessing. Some, like the Kat river, have been eminently blessed. At the Kat river, 17 schools, with 1400 scholars. Rev. R. Moffatt, at Lattakoo, 630 miles N. E. of Cape Town is reaping an abundant harvest. The Glasgow Society has 4 stations, and 7 laborers. The Wesleyan Society give an encouraging account of the labors of their missionaries. At Grahamstown, there has been an extensive revival of religion, in which the native population has largely shared. The French Society has 7 stations, and 11 laborers. The missionaries appear to be men of a self-denying and affectionate spirit, and their labors to be well appreciated by the simple natives. The Berlin, Rhenish, Church, and Baptist missions are small, having been but recently commenced. A large part of Madagascar is yet afflicted by the tyranny of the persecuting king. The island of Mauritius, where Harriet Newell's remains sleep, is in an interesting state, and affecting calls for missionary labor. The Rev. A. Denny, British Chaplain, urges the claims of more than 100,000 destitute people, with much importunity.

TO THE COUNTRIES AROUND THE MEDITERRANEAN, the eyes of the political, as well as of the Christian world, are now strongly turned. What may be the effect of the war on Egypt, and on Mohammed Ali, we do not, of course, know. The efforts of the allied powers may be made, though probably without any such design themselves, to prepare the way of the Kings of the East, and hasten the redemption of long prostrate and degraded Syria. Our beloved missionary brethren, we trust, are safe in the protection of Abraham's God, though they are in the midst of wars and rumors of wars. Every Christian, and every compassionate man must be deeply affected by the terrible destruction of life at the bombardment of Jean d'Acre. A great proportion of the wretched sufferers were doubtless entirely unarmed, and innocent. The French are making strenuous efforts to consolidate their conquests in North Africa. How far their dominion there will be of any advantage to the Arabs or to the world, is very problematical. It is stated that there are from 2,000 to 3,000 young Greeks, receiving at this

time, regular instruction at Athens, of whom 150 are university students, and 572 are girls.

Education in Morea maintains its ground. In the various towns of Greece, there are 4 gymnasia, 12 primary schools, and 180 Lancasterian schools, all under the care of the British and Foreign School Society. In the Ionian Islands there are 113 government schools and seminaries, and 5,549 scholars. The Greek mission, says Dr. King, never seemed more important than it now does, both as it respects free Greece, and the countries all around us. The influence of this country will be felt to the shores of the Danube, and perhaps to Kamschatka. The Greek church in Turkey is outwardly becoming more respectable. The Russian treaty at Adrianople, provided that the Porte should not interpose obstacles to the building of churches. Hence, during the last five years, a large number of churches have been built in Constantinople, and on the Bosphorus. A great obstacle to the progress of evangelical religion in Turkey is in the power and influence of popery, which exists in all its bitter hatred to protestantism; another formidable impediment consists in the fact that the missionary must acquire several languages in order to be useful, particularly in Constantinople. One difficulty, arising from the influence of the great bankers, appears to have been lately removed. The pashas and governors throughout the country, are to be paid a regular salary, instead of being left, as heretofore, to extort as much as they could from the people.

A great amount of Christian influence is exerted all around the Mediterranean. Hardly less than 20 Societies are diligently co-operating. Presses are established in various places, and are doing much to put an end to the reign of ignorance and sin, and what is very important, are furnishing abundant means for the instant occupation of those countries with light, so soon as the political and other barriers are removed. The education of the young is also vigorously prosecuted. We have great hopes in relation to the Armenians, (who may be converted to Christ and educated,) as the future almoners of God's truth over wide regions. They have business habits, vigor of intellect, and more honesty than most of their oriental neighbors. That the English have possession of Malta, Gibraltar, the Ionian Islands, etc. is another circumstance of much promise. We are also, from year to year, becoming better acquainted with these regions, from the journals of intelligent travellers and missionaries.

The missions of the German Missionary Society in Asiatic Russia, though broken up by the Russian emperor, have left a salutary influence in the country. Between 30,000 and 40,000 tracts and school books have been distributed, in the vernacular language, among the Armenians of Georgia, and in the adjacent provinces of Persia and Turkey. Mr. Perkins of Ooroomiah, states, that a whole village, near Shoosha, have received from the Armenian church, having imbibed evangelical views and feelings. In Siberia, the London Missionary Society has 2 stations, and two missionaries; Wm. Swan and Edward Stallybass. The schools afford encouraging encouragement. The translating and printing of the Burial Mongolian Bible, have steadily advanced the past year. The work of translation is finished, except the book of Isaiah.

IN CHINA, all missionary operations are, for the present, suspended. The Chinese authorities, as is well known, seized and destroyed opium of the value of between two and three millions of pounds sterling. All commercial and official intercourse between the Chinese and the British has been broken off; war is begun; and a powerful naval force from Britain is blockading the ports of the empire. We hope that the event of these proceedings may be better than our fears. We cannot perceive that the present action of the principal Christian nation of the earth will tend remarkably to prepossess the Chinese in favor of Christianity, even should the exclusion and non-intercourse policy of the Chinese be forcibly and finally destroyed. In countries and cities around China, as Malacca, Singapore, etc. the missionaries are making use of every means at their command for the spiritual good of the Chinese, and of others, with whom they come in contact. Multitudes of books, tracts and Bibles have been distributed on board boats, junks, etc. and thus the means of salvation have been conveyed into China Proper. The Anglo-Chinese college at Malacca now supports 10 youths on its foundation. The college has ample grounds and good buildings, and about £2,000 at interest. Several pupils have been lately baptized, who are thought to be truly pious. The preparation of Chinese metal types is steadily prosecuted.

In a number of the islands in the Eastern Archipelago, the Netherlands Society have long been laboring with considerable success. In the great island of Borneo, the American Board are attempting to establish a mission.

The whole Bible and many tracts have been translated into the language of BERWARI, by the American Baptist missionaries. According to Mr. Malcom, there are nearly 1000 native converts, besides those who have died in the faith. There are 60 or 70 native assistants, some of them men of considerable religious attainment. A general knowledge of Christianity has been diffused through large parts of the empire. Several of the younger missionaries are now so far advanced in the language as to be just ready to enter on evangelical labors. Very extensive printing operations are going forward, which produce about two millions of pages per month. A great number of additional missionaries are urgently demanded.

IN INDIA, the British government are slowly and reluctantly abandoning those practices which have long been one of the principal supports of idolatry. Several works have recently appeared which throw much light on India, in relation to the decline of Hinduism and the progress of Christianity. Such are British India, by Rev. W. Campbell; India and Indian Missions, by the Rev. Dr. Duff; and Continental India, by the Rev. J. W. Massie. The Missionary Societies that are laboring in Continental India and Ceylon are eleven in number, 7 English, 1 German, and 3 American. There are employed under their care about 250 ordained European and American missionaries, at 150 principal stations. Including the wives of missionaries, and other assistants, European and American, there are probably about 600 laborers in all, exclusive of native agency. Besides the Societies that are strictly missionary, there are from 15 to 20 Bible, Tract and Educational Institutions, national and local, that are co-operating with more or less energy. The number of native converts to Christianity, it is impossible to state with much accuracy, or the number of communicants, the rules for the admission of members to communion being so different in the various denominations. Among the circumstances of an encouraging character, in relation to this vast missionary field, are the following: that so many evangelical societies of so many lands and sects are laboring together with such harmony; that while the light of the gospel is diffused in places far distant from each other, from Cape Comorin to the Himalais, there are yet points where a great amount of labor has been concentrated, and where

rich fruits have been reaped, as in the Jaffna district in Ceylon, and in Calcutta and its vicinity; that the Indian bishops of the Episcopal Church are ardent friends of the missionary cause; that men high in military and civil life, in such numbers, are led to co-operate in promoting the cause of education and religion; that public sentiment in England will not allow the East Indian government to persevere, with impunity, in any measures which are fitted to uphold idolatry or immorality; that the eyes of missionaries and of their patrons are turned more and more to the immense importance of raising up a native agency, who shall carry forward the work of conversion to its entire accomplishment; that the Bible has been so extensively translated into the most important languages of India, with so many opportunities for the improvement and perfection of the versions; and especially, that the Spirit of God is graciously given, in some instances with great power. We may confidently expect that if the proper efforts are put forth, and the truths of the gospel are widely communicated, great and most salutary changes will soon take place throughout India. May the day be hastened!

IN THE ISLANDS OF THE INDIAN AND PACIFIC OCEANS, the following Societies have established missions:—the Church, Wesleyan, London, German, and the American Board. In regard to New South Wales, Judge Burton, in a volume on the State of Religion and Education in the Colony, says: The proportion of the population at any one time attending Divine Worship will not be found such as to warrant any high estimate of the religious condition of the colony. Still, New South Wales possesses many faithful servants of God, whose good report is honorable to their country.

The church mission in New Zealand was formed in 1814. It now consists of 4 ordained missionaries, 1 surgeon, 1 farmer, 1 printer, and 25 catechists and artisans; its schools contain about 15 scholars; its congregations 2500 persons, of whom 180 are communicants; the Lord's day is not only religiously observed at the mission stations, but by many of the natives far beyond their limits. From materials supplied by missionaries of the society, the language of New Zealand was fixed in a grammar prepared by Prof. Lee of Cambridge. Portions of the Old Testament and the whole of the New, have been translated. The Wesleyan Society have 5 European missionaries, and many unsalaried native teachers; thousands of the natives are brought under regular Christian instruction, and at least 1000 have become communicants. At no very remote period, the whole population may be elevated to the condition of a well ordered and Christian community.

In the Friendly Islands, the Wesleyans have 8364 members in society and 2417 scholars in the mission schools. More than 1200 native converts are employed as teachers in the schools, among whom are some of the most influential chiefs and their wives. A code of laws has been lately promulgated, which shows the sure connection between civilization and Christianity. The London Society have missions on the Navigators, Harvey, Society, Austral, Georgian, Pamotu and Marquesas Islands, under the care of 35 ordained missionaries. There appear to be between 3000 and 4000 communicants. At the Navigators Islands, nearly 40,000 people have been brought under religious instruction. Every where the glad tidings of salvation are listened to with serious attention. A captain of a vessel, who met the late Rev. J. Williams, stated, that it would be of no avail to take muskets and powder to this group, from which he had just returned, as nothing was in demand among the people but books, missionaries, pens, ink, slates and paper. At the Harvey Islands, there has been a signal display of Divine grace. "Many stout-hearted rebels, who long manifested the most determined opposition to Divine truth, have been constrained to renounce all their vain pretensions, and as helpless and sinful creatures, inapt and accept of pardon through Christ alone. The dying as they descended the dark valley, have feared no evil, because they were going to be with him, who loved them, and gave himself for them."

The day seems to be near, when, with the favoring Providence and Spirit of God, all the islands in the Pacific Ocean will become thoroughly civilized and Christian, presenting the delightful spectacle of well ordered communities raised up by Christian kindness, from the lowest depths of debasement. We are glad to learn that measures are in progress, on the part of the British government to prevent the recurrence of outrages like that inflicted on the missions at Tahiti, by the visit of the French frigate. We doubt whether a second L'Artemise will touch at the Sandwich Islands.

Great obstacles exist against the introduction of the Bible and Missionaries into the STRAITS AND PORTUGUESE AMERICAN STATES. Romish ecclesiastical influence is ready to frustrate almost every attempt. Capt. Gardner, formerly among the Zulus, is now seeking to plant a mission among the South-American Indians. At Carlingena, there is said to be an eager desire for religious instruction. The American Methodist have Missionaries at Buenos Ayres and Rio de Janeiro.

FROM GYANA and the WEST INDIES, there is much cheering information. The London Society has 21 stations, 18 missionaries, 11 catechists, 1570 communicants, 2756 day scholars, and 2238 Sunday scholars. The Baptist Society has 22 missionaries, 74 stations and out-stations, 24,777 members, 21,111 inquirers, 5203 day scholars, 645 evening scholars, and 9136 Sunday scholars. The Church Society has 28 stations, 13 missionaries, 23 European catechists and teachers, 234 communicants, and 6019 scholars. The Scotch Society has 6 stations in Jamaica, 5 missionaries, about 1600 communicants, and many hundred members of the temperance societies. The Wesleyan missionaries, 86 in number, are assisted by 1193 salaried and 1700 gratuitous teachers; the members are 42,928, and the scholars 18,684. At 33 stations of the United Brethren, there are 129 laborers, of whom 59 are females; they have 42,534 persons under instruction; of these, 14,354 are communicants, 8384 baptized adults, and 10,946 baptized children. In an official statement of Education in the British Islands and British Guiana in June, 1838, the following results appear—schools, 1447; teachers, 1067; scholars, 104,230, being about 1 in 9 of the population, which is estimated at 901,649 persons.

The American Baptists, Presbyterians, Methodists and Episcopalians have, among the NORTH-AMERICAN INDIANS, 45 missionaries and 50 helpers. The Baptists have 14 stations among 12 tribes. The Methodists report 2388 members. The British Wesleyans have upwards of 1000 Indians under their care in Upper Canada. The United Brethren have 10 stations; and the Church Missionary Society has at the Red River Settlement, 2 missionaries, 7 school-masters, 1350 attendants on public worship, 300 communicants, and in 11 schools 725 scholars, of whom 257 are girls.

IN LABRADOR and GREENLAND, the United Brethren have 29 missionaries, of whom 18 are unmarried; 8 stations, 948 communicants, and 981 Eskimoes and 1793 Greenlanders under their care.

ITEMS.

[From the Friend of India.]

An intelligent native youth, educated at the Hindoo College, Calcutta, has undertaken to translate Euclid into the Bengalee language. Remark. It can be but a few years, before the whole mass of European science and literature will be laid open to the Eastern nations in their own tongues. Can idolatry stand in the presence of so much light, concentrated too by the accompanying power of Christian truth and love?

Letters have lately passed from America to Calcutta, by the way of London, in sixty-three days! The Rajah of Burdwar has proposed to make a donation of 10,000 Rupees to the Medical College at Calcutta.

The Bench of Magistrates at Bombay, has petitioned Government for State lotteries to improve the town! Probably they have been asleep for the last fifty years, like Rip Van Winkle.

The Governor General of India has presented one thousand rupees to that useful institution, the SAILOR'S HOME—a fine practical comment on the utility of Sailer's boarding houses, worthy to be noted and studied by our wealthy merchants.

The Imam of Muscat has concluded a treaty with the British government, providing for the prevention of Slavery, by making it piracy, and allowing British cruisers the right of searching all vessels bearing his Highness' flag, within certain limits.

The Court of Directors of the Hon. E. India Co., have granted the requisition of duty on all paper imported into India, for the purpose of printing the Sacred Scriptures.

The whole of the Sacred Scriptures in Persian, are at length translated by Rev. Mr. Glen, of Astrachan, and will soon be printed and in circulation.

The "Sailer's Home" in Calcutta is advancing, on ground given by Government: 48,000 rupees are its estimated cost; 43,000 have been secured.

The Agricultural Society of Calcutta, is in active and useful operation. The seventh volume of its translations was laid on the table at last meeting. It aims at exploring and developing the agricultural capabilities of Bengal.

The French Comander at Chandernagore has committed to jail a Roman Catholic Chaplain, a British subject, for the crime of distributing alms to the poor—the avails of a Legacy, so appropriated by a wealthy man deceased. The British Governor General has demanded his release.

Our files of the "Friend of India," come down as far as the 25th of June.

A man of color, Baboo Rumsay Dutt, has been elevated to the office of second Judge of the Court of Requests in Calcutta, with a salary of 1,200 rupees a month, or \$7,200 a year. The Editor asks significantly—what would brother Jonathan say, if a man of color were to preside in an American Court of Justice, on such a salary, and white men were brought up to be judged by him?

Spirits are not issued as rations to the European troops proceeding to China, but in lieu of their compensation is given at the rate of three rupees and two annas (nearly \$2) a month. The men however, are permitted to purchase spirits, though not to a greater extent than two drams a day!

The sums allowed by the British Government to the deposed Native Princes of India, amount to a crore of rupees annually, or one million sterling.

The free navigation of the Indus is proceeding successfully. Steamers are now passing with despatch on those waters that were immortalized 2000 years ago by the voyage of Alexander.

The grant made by the Governor of Ceylon, of £150 to the Female school at Jaffna, conducted by the American Missionaries, met the entire approbation of Her Majesty's Minister.

The sale of opium is increasing in London, to non-medical customers. In 1838, duties were paid on 30,000 lbs. in 1839, on 40,000. At Lincoln, opium eaters are quite common, and the drug is sold as frequently as Epsom salts.

An Anti-opium Association, has been formed in London, to prevail with Government to cease growing opium in India with public funds.

A Missionary Society has been formed in Agra, uniting the members of different denominations of Protestant Christians, in the object of sending missionaries to the heathen, and distributing the Scriptures in the vernacular languages, independently of any existing missionary society. Persons qualified by personal piety, and a competent knowledge of the vernacular languages, are eligible for employment as missionaries, without reference to the Protestant denomination to which they belong, and are left free to teach and disseminate all such truths and doctrines, as they may conscientiously believe to be scriptural. Funds are to be raised by public contributions, and entrusted to the management of a committee annually chosen. 24 rupees paid annually, constitutes membership.

In no metropolis, governed by Christian authorities, is there less security for property, than in Calcutta. In 1839, there were 1245 cases of theft, and 198 cases of burglary. Cases of murder 6, arson 6, obtaining goods under false pretences, 8, and a few of other crimes.

It is a singular coincidence, that at the time when the final arrangements were in progress for dissolving the connexion between the British government and Juggernaut, the town was visited by one of the most violent storms within the memory of man. The Chukra which crowns the temple was strained and bent, and among a superstitious people, this cannot fail to be viewed in an ominous light.

Three successive Governors General of Portuguese India (one of them a pro. tem. Governor) died at Goa, within the space of eighteen months, preceding the 19th of April last.

The preparations of the English government for war in China, excite the most lively apprehensions on the Burman coast of Tharavaddu. The usurper can hardly persuade himself that they are not designed to operate against him. A rupture with the English, is that which of all things he most dreads. His instruction to his viceroy at Rangoon, is to do all in his power to conciliate the English residents.

All the public functionaries of the Indo-British Government, are forbidden to appropriate to themselves the gifts which may be presented to them in their various public capacities by natives of distinction. They are carried to Calcutta, exposed to public view, and sold by auction to the highest bidder.

A native Pundit, Hurrochunder Turkulunkar, has published a tract of 166 pages in defence of Hinduism, and against Christianity, in reply to a tract published by Mr. Muir, with a view of drawing the Hindus from the error of their creed to the truths of Christianity. It is a strange thing for a Hindoo Pundit to enter the arena of reason, and attempt to defend his own system by other means than an appeal to the authority of the Hindoo Shasters.

By the April mail, letters from London reached Bombay in thirty-two days, and Calcutta in forty-two. The most speedy passage on record.

A number of well-educated native youths have resolved to translate into Bengalee, all the English works that have been published on the subject of India, for the benefit of their countrymen.

NEW PUBLICATIONS.

THE WORKS OF THOMAS CHALMERS, D.D. & L.L.D. D. Professor of Theology in the University of Edinburgh, and corresponding member of the Royal Institute of France. In seven volumes, 12mo. New York: Robert Carter, No. 58 Canal St. Boston: Lee & Dennet, 114 Washington St.

The reputation of Dr. Chalmers stands high—too high, to be affected by the opinions of ordinary men. As a literary man and a man of science—as a Christian and a Theologian—as a profound thinker and powerful writer—as an expositor of fundamental truth in Divinity and philosophy, and a practical man in the various departments of Christian labor—we are much deceived if he has his superior, or in all these respects his equal, among the Divines of the present age, and of any country. Of his fame as a preacher, no man need speak. Of his skill in dividing the truth of God, and of his power in enforcing it, all men are convinced. Of his metaphysical acumen, and adroitness in defending the truth against "many adversaries," his published works furnish the most ample evidence. He is the champion of the Lord's throne, boldly going forth with the sling and stone, to meet the Goliath of the unevangelized.

Nothing that he has written can be studied without profit, nor read without pleasure. Objections are sometimes made against his peculiar style—but they are without force on the mind of the student. It is the natural style of the man who wings his way, at his pleasure, amid the stars, or plunges into the darkness of chaos, to bring forth living truths, and place them vividly before the eyes of less adventurous men. His thoughts are great—his imaginations are equally lofty and pure—his eye penetrates far beyond the range of ordinary vision—his ear catches the sweet symphonies of distant worlds, and the vast laboratory of his mind works up the materials brought into it from the heights above and the depths below, into forms of unthought size, all of which receive their impress from his mighty hand, and are thrown abroad upon the world in all the majestic simplicity of a heaven-descended Spirit. We are not extravagant. His style befits his thoughts, as the well cut garment fits the wearer. NATURE, not Dr. Chalmers, is its author and finisher.

In a word—Dr. Chalmers' works, ought to find a place in the library of every minister, theological student, and lover of elegant literature in the land. No such library can be complete without them. The present we believe to be the first uniform edition published in this country. It is handsomely done, and is highly creditable to the taste and enterprise of the publisher. With volumes like these the public can never be too liberally supplied; they are of standard value and will lose none of their interest in the lapse of years. It is our earnest hope that public patronage will be sufficient to justify the early issue of other works of similar character, from the same prolific press.

ELEMENTS OF MENTAL PHILOSOPHY, abridged and designed as a text book, for Academies and High Schools. By Thomas C. Upham, Professor of mental and moral philosophy in Bowdoin College, New York: Haeper and Brothers. Boston: Crocker and Brewster, 47 Washington St. pp. 480 12mo. 1840.

It is unnecessary for us to say a word in commendation of this elaborate production, after all the popularity it has acquired among the ablest professional teachers of our country. Their testimonies are sufficient to settle its claims to confidence. Dr. Woods declares it to rank "among the best and most popular works on the subject." Professor Stuart has no hesitation in saying that he regards it as giving the best view of the subject, "in the English language, and as worthy of being read and studied in the schools and Colleges of our country." Similar opinions are expressed by many other distinguished men. And in reference to the "abridgement" before us, Mr. Coleman, Principal of the Teacher's Seminary at Andover, as quoted by Dr. Woods, says, "he finds it much more intelligible to young men, and much more complete, than any text book he has used."

As the abridgement is made by Professor Upham himself, no guaranty is necessary for its fidelity. Whatever authority his name may have acquired by the production of the original work, attends the issue of the present. The volume is printed on a large and fair type, and the binding ensures its long preservation, if not abused by the scholar.

THE CROOK IN THE LOT, or, a display of the sovereignty and wisdom of God, in the afflictions of man, and the Christian's deportment under them. By Rev. Thomas Boston, pp. 176. 18mo. New York: Robert Carter. Boston: Lee & Dennet. 1841.

Many will rejoice to meet this new and commendable edition of one of the best experimental works ever given to the church. For ourselves, we love to see the dead thus arising, and to hear their voices addressing this hostile generation, in words of truth and soberness. Though the grave received this man of God more than an hundred years since, it cannot hold him—he lives, he speaks, he moves abroad among the habitations of men, doing the work of the Lord. May he find a welcome at every domestic fireside—and free access to a thousand hearts hitherto barred against the entrance of the God of Love!

MY SAVIOR; OR, Devotional Meditations, in prose and verse, on the names and titles of the Lord Jesus Christ. By Rev. John East, M. A. Rector of Crocombe, Somerset, Eng. pp. 352. Fifth Edition. Boston, J. B. Doe.

This is a rich and precious volume, full of "marrow and fatness." It cannot fail to be an acceptable New Year's Present to all who "love our Lord Jesus Christ," and such cannot do a better service to their friends, who refuse to "honor him, even as they honor the Father," than to present them with this little volume. We trust these "devotional meditations," will help many believers in their retirements, in gaining clearer and more exalted views of the character and qualifications of the blessed Saviour; and in purifying and elevating their religious affections.

PROVIDENCE ILLUSTRATED: or Interesting Stories. From the German of Schmidt. Boston. D. S. King, and Saxton, & Peirce. 1841.

The title of this book very well explains its character and design. It is a collection of "interesting stories," illustrating the truth that the providence of God often rewards and blesses the virtuous, while transgressors find that their "way is hard." Nor is morality separated from religion; but piety toward God is presented as the root of uprightness towards men. The peculiarity of the German manner makes these stories, but not so as to diminish their value.

BLIND ALICE; or, Do Right if you wish to be happy. By a Lady. New York: Gould, Newman, & Saxton. 1841.

This is a simple and touching story, originally written as the preface informs us, "for a friend's carpeted and toy-stocked nursery." It is beautifully written, and inculcates an excellent lesson. The writer is evidently acquainted with children, and

possesses the power of interesting the youthful mind those who have talents and learning. We commend the book heartily.

INTERESTING STORIES FOR YOUNG CHILDREN, with colored engravings. Boston: Wm. Crosby & Co. 1841.

THE LADDER TO LEARNING: a Collection of Tales, arranged progressively in words of one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine, forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, forty-eight, forty-nine, fifty, fifty-one, fifty-two, fifty-three, fifty-four, fifty-five, fifty-six, fifty-seven, fifty-eight, fifty-nine, sixty, sixty-one, sixty-two, sixty-three, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight, sixty-nine, seventy, seventy-one, seventy-two, seventy-three, seventy-four, seventy-five, seventy-six, seventy-seven, seventy-eight, seventy-nine, eighty, eighty-one, eighty-two, eighty-three, eighty-four, eighty-five, eighty-six, eighty-seven, eighty-eight, eighty-nine, ninety, ninety-one, ninety-two, ninety-three, ninety-four, ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred, one hundred and one, one hundred and two, one hundred and three, one hundred and four, one hundred and five, one hundred and six, one hundred and seven, one hundred and eight, one hundred and nine, one hundred and ten, one hundred and eleven, one hundred and twelve, one hundred and thirteen, one hundred and fourteen, one hundred and fifteen, one hundred and sixteen, one hundred and seventeen, one hundred and eighteen, one hundred and nineteen, one hundred and twenty, one hundred and twenty-one, one hundred and twenty-two, one hundred and twenty-three, one hundred and twenty-four, one hundred and twenty-five, one hundred and twenty-six, one hundred and twenty-seven, one hundred and twenty-eight, one hundred and twenty-nine, one hundred and thirty, one hundred 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interesting the youthful mind not be bestowed on all, even of the most interesting. We con- siderably.

WRITINGS FOR YOUNG CHILDREN.—*Travels.* Boston: Wm. Crosby & Co. 1841.

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FIELD BY LAMBS.—This is the title of a little book for children, written by the Bishop of Calcutta, and republished in this country by Robert Carter, New York. It is written in the purest English, which is so rarely to be met with in these days where point and novelty are so much more than simplicity. It contains four sermons to children, and the very best specimens of that class of writings we have ever seen. Their perfect simplicity, beauty, and familiarity of illustration must, we are sure, awaken the interest of children, even though the book is not "a story." Let parents make the experiment by reading to their children, one division of a sermon at a time; and let the time selected be one of quietness, say just before going to bed, and see what will be the result. The book may be found at Ives and Bennett's, 114 Washington street.

MASSACHUSETTS CHARITABLE EYE AND EAR INFIRMARY.

From the last annual report of this Institution, presented in October, and politely handed us by one of the Directors, we gather the following facts, of general interest.

It was first commenced in 1824, rather as an experiment, by the present surgeons, Drs. Jeffries and Reynolds, and continued at their own cost for about 16 months. They then brought it before their friends, for patronage. It was adopted as a public charity in 1826, to be supported by private contributions. In 1827, the subscribers were incorporated by the Legislature; and in 1826, their funds amounted to \$16,500. The house now occupied was purchased the same year, for \$20,000. An appeal was made to the Legislature in 1835, and promptly responded to, by a grant of \$5,000 to repair and furnish the house, and \$2,000 per annum for five years, for the support of poor patients. About 100 annually become inmates of the house—a large part of them coming from a distance. The annual donation received, is from W. E. Paine, Esq., being a bequest of \$10,000. Many others have displayed also the most praiseworthy liberality. It now subsists on legislative bounty, which of course is liable to be withdrawn, and on which an institution of so great a value ought not to rest. The house is conducted on the most economical plan permitted by the condition of the inmates; and the expenses are about \$150 per quarter—a part of it refunded by the payment of a low board by some of the patients.

The principal facts relied upon to establish the claims of the Institution are these: 1. The diseases of the eyes are eminently the diseases of the poor, and mostly of the industrious poor. 2. Eye infirmities are the only places where the poor will apply for relief, in most of the diseases of the eye. 3. They are the best places to acquire and disseminate a knowledge of these diseases and their treatment. 4. These diseases admit more frequently of relief than is generally supposed. 5. The amount of disease of these organs is vastly greater than is generally known. 6. The benefit conferred is incalculably greater than the amount of means expended. 7. It conduces to economy, reducing the expenses of the city for the support of the poor. 8. The character of these diseases is more deeply interesting than that of any others that affect the human frame. No one can read the confessions of these facts, presented in the report, without a conviction of their importance. 4,000 patients have already applied to the Institution. "The deaf hear, and the blind receive their sight," not miraculously, but as truly, as under the touch of the Saviour's hand. Blessed are they that follow so closely his divine example of kindness to the poor!

THE CONVENTION AT CASSVILLE, GA.

The meeting of this convention, and a part of its proceedings were noticed lately. The following subjects were acted upon; viz. 1. DISTRESSING CARRIAGES—It was resolved, that immediate and efficient action be recommended to the Presbyteries, for raising funds to be appropriated to Domestic Missions; that measures be adopted to bring forth young men for the gospel ministry, and secure men for immediate action; and that pastors and stated supplies be requested to visit and aid destitute churches in their ministrations as they may be able.

2. SOUTHERN AND SOUTHWESTERN BOARD OF MISSIONS.

A constitution was adopted and a board organized, of which Rev. Dr. Hall, of Virginia, was chosen President; Rev. Dr. Palmer, of South Carolina, and Dr. Clelland, of Kentucky, Vice Presidents; J. Brown, of Tennessee, Treasurer, and W. Wade, of South Carolina, Secretary. Rev. Dr. Haden, of Tennessee, was appointed General Agent of the Board. It may be hoped that with such an organization, and an efficient Executive Committee, the churches represented in the convention will do more for Domestic Missions than they have ever done before. There is room enough for it.

3. PERMANENT CONVENTION.

It was resolved to hold an "Annual Southern and Southwestern Convention," and to use all just and honorable means to promote the interests contemplated in this mutual bond of union.

It is not intended by this measure to interfere with the present or prospective relations of individuals and Presbyteries; but the union is based on common feelings of opposition to the "Reform Measures," and a mutual regard to the peculiar interests of the south.

4. LITERARY AND THEOLOGICAL INSTITUTION.

It was resolved, "to be expedient and indispensable to the best interests of the community to establish such an institution as a central point—(adequate and as soon as practicable)—where adequate and efficient means may be secured for mental cultivation, and to ensure the progress and prevalence of genuine religion; and where the mind shall not be bound by sectarian chains, nor liberal inquiries be checked, nor freedom of speech and conscience be suppressed, by an usurped domination." The necessity for action is obvious and urgent.

After a session of four or five days, the convention adjourned to meet at Cassville in Nov., 1841.

ITEMS.

The Sunday School for Ireland.—The Earl of Roden is President. The Dean of St. Patrick's is head of the acting Committee. Its funds are twenty-one, chiefly from the British nobility. The Committee consists of Protestants, including "professed Arians or Socinians." The reports of last year were \$15,000, 6,500 Bibles and 20,000 Testaments were granted by the British Government. The whole number of schools in connection with this Society is 3,007, attended by 21,725 teachers, and 227,301 scholars.

Philadelphia Tract Society.—This Society employs four missionaries, and 633 voluntary distributors of tracts. More than 450,000 English, French and German tracts have been circulated in the monthly distribution, and large numbers given in other ways, and sold at the Depository. The receipts of the Society for the year, were \$3,289 by donations, and \$2,675 by sales.

Normal Sunday School.—The Sunday School

Journal states, that twenty-five young ladies at Chambersburg, Pa., are assisted by a competent person in the best methods of learning and teaching the Scriptures. From this class the schools are furnished with permanent teachers. A class of the same kind is formed in Cincinnati, which numbers about fifty candidates for the teacher's chair.

Ireland, again.—The Religious Tract and Book Society of Ireland, issued last year, five new books and thirteen tracts. 142,639 books, and 89,527 tracts were sold during the same period. Religious libraries were extensively formed under its auspices, to supply the wants of those who are too poor to buy; and by this means, the Bible has been introduced into many families heretofore barred against it. Viscount Lorton is President. None but Protestants are members, and those who believe in the Deity of Christ, and the Deity and personality of the Holy Spirit.

WESTERN RESERVE COLLEGE.

Beside the President, this Institution has seven Professors, one Tutor, and a Principal and Assistant in the Preparatory Department. The Theological Department has ten students. The undergraduates are 54; preparatory students, 51. Whole number, 115. The course of study is as extensive as in the New England colleges, and instruction thorough.

REYNOLDS.—We learn that intelligence has been received at the Missionary House in this city, that the *Missionary property at Beirut is safe.* It was exposed to danger, by the disturbances in that country.

FROM WASHINGTON.—A letter from our Correspondent at Washington, of Dec. 26, is received. Owing to the delay of the Mail, it came too late for this week; but will appear in our next.

Inhuman.—According to the report in the British parliament on mills and factories, it was testified by the evidence of two persons, that "the usual mode of work, as about Nottingham, is so cruel, that the children are up at all hours of the night, that the large machines are at work. They are generally at work 20 hours a day. The children, from nine to 15 years of age, are obliged to be in the mills during the whole night and the day too. They very seldom get out till ten or eleven o'clock, and when the large mills are at work 24 hours a day, the children must be, during the whole of that 24 hours, either on the premises, or where they can be called out of bed, whenever they are wanted."

This is a dreadful state of things. It appears from this, and statements respecting other factories, that slavery of a most inhuman kind exists in Great Britain—to abolish which every philanthropist should lend his influence.

Negro Slavery in America is an atrocious and heinous crime—but the above article exhibits a system of *child slavery*, which is a far greater disaster to a nation, some of whose subjects have so much reproached us for an evil which they brought upon us when we were under their government.

Modern Views of Right.—The Presbytery of Oberlin, have examined the case of *John H. Oberlin*, a young man had written anonymous seductive letters to some of the female students at the Institute. Mr. Taylor, a licentiate of the presbytery at Huron, and an editor of the Oberlin evangelist, combined with 11 other young men to ferret out and punish the delinquent. They opened a correspondence in the name of *John H. Oberlin*, a female to act as a decoy at the place of assignment, by which means they discovered and seized the young man, who proved to be a Mr. Norton, a student of the Institute. The society of Oberlin, upon the case, and after prayer, condemned him to receive twenty-five lashes of a raw hide on his naked back, which punishment they inflicted, and directed him to leave town forthwith. Mr. Taylor says, that his general plan of operation, had been submitted to one of the Theological Professors. The Presbytery have very properly withdrawn Mr. T.'s preaching. Perfectionism, we believe, is the prevailing doctrine at Oberlin.—*Baptist Advocate.*

Mr. M. Hale Smith, the gentleman who recently removed Universalism at Hartford, and left the ministry, has been giving a course of lectures in New Haven, and has entered on a course of theological studies in the Seminary of that place.

Tolerance.—The Rev. Mr. Rule, who was not long since expelled from Spain at the instance of the Spanish priests, has been permitted to return, in consequence of the political revolution in that country recently commenced.

New Churches.—From the twentieth report of the British Church Commissioners, we find that during the last year they have caused to be erected 258 churches and chapels in different parts of the kingdom, 19 are now in building, plans of 12 are approved and ready for tender, 3 others are under consideration, and grants have been made for 18 others. Those which are now completed, have 325,253 sittings, of which 182,479 are free for the poor.

Lane Theological Seminary.—We understand that the winter session has opened at this institution with fifty-seven theological students in attendance, and with some flattering prospects than it ever had before.

The New York Union Theological Seminary numbers about one hundred students. No institution of the kind has been commenced in this country with such prospects of extensive usefulness as are enjoyed by this Seminary.

REVIVALS.

BALTIMORE.—Religion appears to be again reviving in this favored city, and the number of converts is increasing.

ROME, N. Y.—An extensive revival is said to be in progress in Rome, and the number of converts is said to be about one hundred and fifty.

An extensive revival is in progress in the Baptist church at Fairfax, Va. and also another at Springfield, N. H. in which a large number have professed hope. At Ashburnham, Mass. about fifty have been converted during meetings held in the Baptist Society.

ECCLIASTICAL.

Ordained, over the Congregational Church in Storrsville, Me. Dec. 23d, Mr. JAMES C. HOGGINS. Introductory prayer by Rev. B. M. Fay of Hardwick. Sermon by Rev. Dr. Ely of Monson, from 2d Cor. x. c. Concluding prayer by Rev. John Fiske of New-Branteree. Charge to the Pastor, by Rev. J. H. Patrick of Greenwich. Right hand of fellowship by Rev. Austin Cary of Sunderland. Address to the people by Rev. Dr. Snell of New-Branteree. Concluding Prayer by Rev. E. D. Moore of Barre.

The ordination services were all unusually interesting. The sermon by Dr. Ely was peculiarly so. Abounding in sentiments of sound and fervent piety, written in a simple and vigorous style, and delivered in a manner exceedingly impressive, it fixed the undivided attention of the audience for nearly an hour. The address to the people by Dr. Snell, was altogether out of the common course. Instead of commencing all the duties to be performed by a people towards their pastor, as is usually done, he only considered the importance of a vigorous effort to sustain the Gospel in that community. This was it peculiarly adapted to existing circumstances. The church in Storrsville was organized about five years since in the very midst of Universalism and Infidelity (win sisters), with few numbers and small pecuniary resources. With this opposition and embarrassment have the church and Society labored since their commencement. For a year past, they have been without a settled minister, having lost their first beloved pastor by death. With all these difficulties and trials, it were not strange if some began to be faint-hearted. In his address, Dr. Snell presented to show that they were feeble and embarrassed, this was the very reason why they should sustain the gospel—if they were poor with the gospel, they would be much more so without it—that the past history of the world was a proof that communities were improved in point of wealth and all external prosperity, by sustaining among them gospel institutions. He said it

was much cheaper to support the gospel, than to support the vices which it would prevent. To whom (inquired the Dr.) do these houses and shops and farms lying all around as far as the eye can reach, belong? Not to those who call them theirs, but to the Lord; those who pretend to own them are only his tenants, and He can at any time take them away and convert them into a desert. This is only an imperfect specimen of the Dr.'s argument. But we think such correct views, and wish every feeble church in the land had been present to hear them. And we wish too, that all worldly, selfish, money-seeking professors of religion had been there.

We only add, that the music on this occasion, under the direction of Mr. Charles Mandell, was highly creditable to the choir, and afforded rich gratification to the audience.

Notwithstanding all these discouragements, this infant church and society have great occasion to say, "Thereto hath the Lord helped us," and to trust in Him for the future.—*Comm.*

REV. H. WINSLOW IN LONDON.

[Correspondence of the American Traveller.]

LONDON, Nov. 12th, 1840.

I shall in this letter give you a brief account of my visit to the Rev. Mr. Winslow, situated in the eastern part of the metropolis. I do so, because connected with it, is the very delightful reflection, that at this Chapel I heard a sermon by a celebrated divine of Boston, the Rev. Hubbard Winslow, of the Bowdoin street Church.

The "Widell" Chapel is a new house of worship, near the London Hospital, in the White-chapel Road. It is a plain building, both as regards its exterior and interior, and though unusually large, it is, I understand, always crowded to excess.—Whether this is owing to the popularity of Dr. Reed, the pastor, or the dense population of dissidents in the neighborhood, I cannot say. I am unable to say; I never heard Dr. Reed, and therefore am incompetent to tell you whether he is a really "great preacher," but as he has been in America, and discoursed, I think, at the Bowdoin street Church, his talents are known to the worshippers there.

Dr. Reed had invited Mr. Winslow to preach for him, and the invitation was accepted, although it should have been declined, as Mr. Winslow was laboring at the time under a severe cold, and was not able to do justice to himself. However, it was announced, as is the custom here, and it was a very good sermon, as Mr. Winslow, of Boston, would preach at the "Widell" Chapel on Sunday, the 25th of October, and I prepared to be one of the listeners.

At the appointed hour I went to the Chapel, in company with a friend, and heard the well known voice of Mr. Winslow, who was engaged in prayer. The house was completely crowded in every part, even in the aisles and around the inner doors. I walked up stairs, as I saw no opportunity of getting a seat below, and here I found the aisles and doors equally crowded. I saw a sexton, and asked him if it were possible to obtain a seat? He replied, "No, sir; as soon as the prayer was over he would endeavor to procure one for myself and friend. As it is the custom in England to pay a fee for every thing in the shape of a favor obtained, I took out my purse and got ready a *douleur* for the sexton. Presently he beckoned us to follow him, and led us through the crowd of well dressed men and women, and were conducted to a well situated pew; and although I offered to pay the sexton, to his credit be said, he walked immediately away, not expecting any thing of the kind.

Mr. Winslow now stood up in the pulpit, and read the hymn, beginning, "Salvation! oh the joyful sound," which forcibly reminded me of a Sunday at home, when I regularly followed my Christian parents to the Park street church or the country village meeting: these were Sabbaths when I was young, innocent, and happy; but I never felt so comfortably and cheerfully as I do now, I do not go to church so regularly at the present time, because I cannot sit and listen to the British divines, who, with some honorable exceptions, are a fat, idle set of preachers. They waddle into the pulpit, sit down to preach, and almost fall asleep themselves before they have finished a sermon; and their sermons are, in every word uttered without force, and the whole sermon is destitute of that thrilling interest which is so remarkable in the sermons of the New England preachers. And how can it be otherwise, when the clergyman here has his private box at the theatre, and his dinner at the house of some noble lord, or his evening at the opera, and his morning at the club, and his day at the office, and his night at the gaming table, and his whole life is a scene of dissipation! He does not think half so much about the food he is to provide for his congregation as the dinner he has ordered for his own table. You may think I have overdone his portrait, but he assured it is a faithful sketch; and I only wish I could see him, and hear him preach, and see how he keeps up a regular round of fashionable dissipation! He does not think half so much about the food he is to provide for his congregation as the dinner he has ordered for his own table. You may think I have overdone his portrait, but he assured it is a faithful sketch; and I only wish I could see him, and hear him preach, and see how he keeps up a regular round of fashionable dissipation! He does not think half so much about the food he is to provide for his congregation as the dinner he has ordered for his own table.

Florida.—Thirteen Indians

